THE

ODES

OF

HORACE

In *Latin* and *Engliſh*;

With a Tranſlation of

Dr. *BENTLEY*'s NOTES.

To which are added,

NOTES upon NOTES; Done in the *Bentleian* Stile and Manner.

——*Utile Nugis,*
Et tempeſtivum pueris concedere ludum. Hor.

PART XII.

To be Continued.

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Q. Horatii Flacci

ODARUM.

LIB. III.

ODE IV. *Ad* CALLIOPEN.

Escende calo, ac dic age tibiâ,
Regina longum Calliope melos;
Seu voce nunc mavis acutâ,
(a) *Seu fidibus, citharâve Phœbi.*

Auditis? an me ludit amabilis
Insania? audire, (b) & videor pios
Errare per lucos, amœna
Quos & aqua subeunt, & aura.

(c) *Me fabulosæ Vulture in Appulo,*
(d) *Altricis extra limen Apuliæ,*
Ludo fatigatumque somno,
Fronde novâ puerum palumbes

Texere:

THE ODES OF *HORACE.*

BOOK III.

ODE IV. *To* CALLIOPE.

DEscend, Celeſtial Muſe, inſpire
Thy own *Apollo*'s vocal Lyre;
Or on the Pipe, or with thy Voice prolong
Thy ever pleaſing Lays, and never dying Song.

Attend my Raptures, and be ſtill;
'Tis not a frantick Rage I feel;
But in *Elyzian* Shades and Groves I ſtray,
Where limpid Waters flow, and gentle Breezes play.

Upon a Mountain tall and ſteep,
When tir'd, I lay'd me down to Sleep,
Beyond *Apulia*'s Bounds; and round my Head
Th' officious Doves a verdant Cov'ring ſpread.

Texere: mirum quod foret omnibus,
Quicunque celsæ nidum Acherontiæ,
Saltusque Bantinos, & arvum
Pingue tenent humilis Ferenti;

Ut tuto ab atris corpore viperis
Dormirem & ursis; ut premerer sacrâ
Lauroque, collatâque myrto,
Non sine Dîs animosus infans.

Vester, Camenæ, vester in arduos
Tollor Sabinos; seu mihi frigidum
Præneste, seu Tibur supinum,
Seu liquidæ placuere Baiæ.

Vestris amicum fontibus & choris,
Non me Philippis versa acies retro,
(e) *Devota non extinxit arbor,*
Non Siculâ Palinurus undâ.

Utcunque mecum vos eritis; libens
Insanientem navita Bosphorum
(f) *Tentabo, & arentes arenas*
Littoris Assyrii viator.

Visam Britannos hospitibus feros,
Et latum equino sanguine Concanum:
Visam pharetratos Gelonos,
Et Scythicum inviolatus amnem.

Vos Cæsarem altum, militiâ simul
(g) *Fessas cohortes abdidit oppidis,*
Finire quærentem labores,
Pierio recreatis antro.

'Twas wond'rous thought by all the Swains,
By him who tills *Ferentum*'s Plains,
Or in the *Bantine* Woods and Foreſts lives,
Or on the ſunny Top of *Acherontia*'s Cliffs;

That neither Snakes nor Beaſts of Prey
Should bite or wound me, where I lay;
A bold couragious Youth! with Myrtle crown'd;
Whom the good Gods inſpire, with Guardian Care
ſurround.

Still I am Yours, ye ſacred *Nine*!
Whether the *Sabine* Hills confine,
Or cold *Præneſte*'s Seat your Bard detains,
Or *Baiæ*'s gentle Streams, or *Tibur*'s fruitful Plains.

The *Muſes* did their Poet ſhield,
At fam'd *Philippi*'s bloody Field;
And from the falling Tree and ſtormy Main,
To grace their Sacred Spring, preſerv'd their grateful
Swain.

When you are kind, when you are near,
I think no Ill, nor Danger fear;
Supported by your Aid, ſecure I ſtand
Amidſt the roaring Winds, or on the burning Sand.

Guided by you, I ſafely paſs
Gelonia's Bounds, and warlike *Thrace*,
The *Scythian* Streams by endleſs Froſts confin'd,
Or *Britain*'s diſtant Shores, to Foreigners unkind.

When *Cæſar* and his Troops retire
And quit the Field, the vocal *Quire*.
Lead to their Bow'r the Victor cloy'd with Wars;
With Songs refreſh his Mind, and ſooth his riſing
Cares.

Vos lene consilium & datis, & dato
Gaudetis almæ. scimus ut impios
Titanas, immanemque turmam
(h) Fulmine sustulerit corusco,

Qui terram inertem, qui mare temperat
Ventosum, (i) & Umbras, regnaque tristia,
Divosque, mortalesque turbas
Imperio regit unus æquo.

Magnum illa terrorem intulerat Jovi
Fidens juventus horrida brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo.

Sed quid Typhœus, & validus Mimas,
Aut quid minaci Porphyrion statu,
Quid Rhœtus evulsisque truncis
Enceladus jaculator audax,

Contra sonantem Palladis ægida
Possent ruentes? hinc avidus stetit
Vulcanus, hinc matrona Juno, &
Nunquam humeris positurus arcum,

Qui rore puro Castaliæ lavit
Crines solutos, qui Lyciæ tenet
Dumeta, natalemque silvam,
(k) Delius & Patareus Apollo.

Vis consilî expers mole ruit suâ:
Vim temperatam Dî quoque provehunt
In majus: îdem odere vires
Omne nefas animo moventes.

You Smile to ſee Mankind grow wiſe,
And juſt and good, by your Advice;
From you we learn, you in ſweet Numbers tell,
How *Titan's* monſtrous Race by forked Lightning fell

By him they fell, whoſe awful Hand
The Liquid Main, and ſolid Land,
Cities and Empires, Hell and Darkneſs ſways;
Whom every God above, and Man below, obeys

They on their num'rous Arms rely'd,
And dar'd the Gods with impious Pride;
Mountains on Mountains, Rocks on Rocks they pil'd,
And each Immortal Breaſt with Dread and Terror fill'd.

But *Mimas* falls, *Typhæus* flies;
Porphyrion of enormous Size,
And *Rhœcus*, and *Enceladus* were ſlain,
Who whirl'd the Rocks on high, and naked left the Plain.

Soon as they ſaw the blazing Shield
Of *Pallas* ſhine, they left the Field;
When *Vulcan* rag'd, and *Juno* met the Foe,
And *Phœbus* aim'd his Darts, and ſtrung his ſounding Bow:

He, us'd to gentler Arts than War,
Wantons and Baths his flowing Hair
In fair *Caſtalia's* Stream, or lightly roves
Through *Lycia's* Sylvan Brakes, or his own *Delian* Groves.

The Gods are ever good and kind
To Courage, when with Conduct join'd;
But Brutal Force in a bad Cauſe they hate;
And ſoon it ſinks beneath its own unwieldy Weight.

Teſtis mearum (l) *centimanus Gyges*
Sententiarum, notus & integræ
Tentator Orion Dianæ,
Virgineâ domitus ſagittâ.

Injecta monſtris Terra dolet ſuis;
Mœretque partus fulmine luridum
Miſſos ad Orcum: nec peredit
Impoſitam celer ignis Ætnam:

Incontinentis nec Tityi jecur
Relinquit ales, nequitiæ additus
Cuſtos: amatorem trecentæ
Pirithoum cohibent catenæ.

Dr. B——'s Notes, Ode 4.

(a) *Seu fidibus citharâve Phœbi.*] The *Græv*ian Copy, which is very old, writes *Citaraque*, the Letter *h* being eraſed: I for my Part cannot tell which is beſt, that, or *Cithuraque*; neither do I very well underſtand, what is the meaning of *ve*; nor can the Interpreters inform me: for *fides* by a *Synecdoche* ſtands for the whole *Harp*, or rather for the better Part of it, that is the *Strings* or *Wire*. *Feſtus* ſays, *Fides, a ſort of Harp.* The *Latin* and *Greek* Gloſſary, *Fides*, λύρα, κιθάρα, χορδαὶ: The *Greek* and *Latin* Χορδαὶ λύρας, *Fides.* Χορδὴ ἡ νευρὰ, fides, chorda. Νεῦρα, τὰ τῶ κιθάρας, fides. St. *Ambroſe* upon the Death of *Theodoſius* ſay thus, *Hence I ſuppoſe the Strings of the Harp were called* Fides, *becauſe after they are dead, they make a Noiſe.* See then if it be not worth your while, to read, as the *Græv*ian Copy would have you,——*Seu fidibus citharâque Phœbi*, that is, *whether you had rather ſing or play upon the Harp.* Thus our Author uſes *Fides*, to ſignifie the *Strings* of a Harp. *Car.* 4, 3. where *Fidicen* is one *who plays upon the Harp.* See *Prudentius* Cathem. 3, 8. where *Lyra fidibus inclyta, is a Harp well-ſtrung.*

(b) *Et videor pios errare per lucos.*] The old Scholiaſt *Acron*, with ſome of the Moderns,

This Truth let monſtrous *Gyges* own,
By the victorious Gods o'erthrown;
And He, who ſtung with luſtful Fury try'd
Diana's Virgin Charms, and by her Arrows dy'd.

The Earth bewails her impious Race,
Transfix'd with Light'ning's pointed Rays,
Hurry'd to *Pluto*'s gloomy Cells below,
Whilſt *Ætna*'s dark Abodes with endleſs Sulphur glow.

On *Tityus*'s Liver Night and Day
The Vulture feeds, and guards her Prey;
With him the fam'd *Perithoüs* complains
Of Tortures worſe than Love, and more enduring Chains.

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derns, explains *Pios Lucos* ſo, as to ſignifie the *Elyzian* Fields; whence an ingenious Fellow took the Hint to correct the Place thus,

——— *Andire & videor*
piorum
Errare per lucos. ———

Hence that oddiſh *Epithet* is avoided, and the laſt *Syllable* cut off by the Initial *Vowel* in the next Line, which is a Common Trick with *Horace*. This is Fine and Pretty! for the Seats, Groves, or Fields of the Pious, are the moſt noted Part of *Elyzium*. See our Author. *Carm.* 2, 13. *Claudian*. Eutrop. 453. *Martial*. Ep. 12. 52. *Nemeſianus*. Ecl. 1, 20. *Ovid* Met. 11, 64. *Valerius Flaccus*. 1, 650. *It.* 843. *Silius* Ital. 2. and 13. *Lucan* 3, 11. *Virgil* Æn. 5, 734. *Cicero* Phil. 14. c. 12. No one therefore will deny, but if the Copies would agree to it, and ſuppoſing our Author to treat of *Elyzium* in this Place, he might very elegantly ſay, *Et videor* Piorum *errare per lucos*: And yet for all this, I muſt not be raſh, and make any Alteration: for our Author is a bold Fellow in his *Epithets*; and I ſhould think he was bent upon this Phraſe, *Pios Lucos*, rather than *Piorum lucos*. Other Authors have done the ſame. See *another Elegi.* de Mor. Druſi. 329. *Virgil* in Culice 38. lb. 373. Here you find *Pious Seats*, *Pious Fields*,

Fields, instead of *Piorum Arva* and *Sedes*, according to my Citations from *Ovid*, *Silius*, and others. *Ovid* in another Place talks of a *Pious Burden*, by the same Figure, Epist. Did. And *Valerius Flaccus* of *Pious Chariots*. L. 2, 411. The receiv'd Reading in *Horace* is therefore well enough, although we agree with *Acron*, that he is speaking here of *Elyzium*; But *Acron* and all his Followers are Blockheads for supposing any such thing; as if *Horace* were Dead, or gone to Hell for *Eurydice* or some such Doxy: Whereas he only speaks of the Woods and Groves of the Muses round *Helecon*, and those belonging to Father *Bacchus*, about which the Poets make such a Pother, when they fancy themselves walking there and conversing with the Gods. See for this *Car.* 3, 25. *Silius* Silv. 3, 210. *It.* 15. See also our *Comment* upon *Carm.* 1, 32, v. 1.

(c) *Me fabulosæ Vulture in Appulo.*] I can scarce believe my own Eyes, when I read in the *Margen* of *Heinsius*'s Book, *Perhaps it should be*, Sabulosæ. Certainly this incomparable Fellow had not his Wits at that time about him: for here are two Blunders; first he lames the Verse, because the first *Syllable* of *Sabulosus* is short: and then he spoils the Construction, for *Torrentius* and the old *Scholiasts* do not Couple *fabulosæ* with *Apulia*, but with *Palumbes*. See what we say to this at *Carm.* 1, 22. v. 6. *Horace* might have got clear of this Ambiguity, if he had used *Fabulosi*, the *Masculine* Gender, as *Lucilius*, *Plautus*, and *Pliny* do; but all the Copies stand it out stoutly for the *Feminine*.

(d) *Altricis extra limen Apuliæ.*] All my old Books, the *Leyden*, *Grævian*, *Queen's College* Copy, and others, say *altricis*; but there are several and those not despicable Books, which write, *nutricis*; and this some of the *Editors* greedily lay'd hold on, supposing that *Apulia* was the Name of a Woman, and not of a Country; for they were afraid that the other *Epithet* would not so well agree to a Woman; but they were afraid, before they were hurt. For this see *Statius* Silv. 2, 1. *Theb.* 1, 551. *Seneca* Hippol. 250. where *Phædra* speaks to her Nurse. *Corpertius.* 4, 1. *Ovid* Met. 2, 683. In all these Places, *Altrix* is coupled with a Woman. You may therefore read *altricis* according to the old *Parchments*, whether you join *Altrix* to a Woman or a Country. But take the whole Passage as it lies;

Me fabulosa Vulture in Apulo,
Altricis extra limen Apuliæ,
Ludo fatigatumque somno
Fronde nova puerum palumbes Texere.

Here

Here, as I have already obſerved, Interpreters vary; ſome conſtrue it thus, *Extra limen, ſive finem terminum terra Apulia.* Thus we find *Limen Æoliæ* in *Valerius Flaccus*, 6, 364. But where is the Senſe of this? What, did *Horace* ſleep upon an *Apulian* Mountain beyond *Apulia?* Is not this a Contradiction, or as the *Greeks* have it, ἀσύμβολον? If he ſlept upon an *Apulian* Mountain, it muſt be within the Bounds of *Apulia.* But now to get clear of this Scrape, they ſay, *Vultur* ſtood upon the Confines of *Apulia*, but part of it was in *Lucania:* This they pretend to prove from *Horace*, who ſpeaking of *Venuſium*, a Town adjoining to this Mountain, does not know, whether it be in *Apulia* or *Lucania*, Vid. *Sat.* 2, 1. He ſlept therefore, ſay they, *in Vulture Appulo* (for ſo by a *Synecdoche* it is called, from that Part of it which was in *Apulia*) but he ſlept on that Part of the Mountain which was beyond the Bounds of *Apulia*, and ſituate in *Lucania.* Thus theſe Puppies argue; but I heartily pity *Horace* for falling into ſuch Hands. Sad Dogs theſe! wretched Defenders to hold an Author's Back! For did ever any *Proletarian* Poet talk ſuch Contradictory Nonſenſe, as this in the very ſame Sentence? Suppoſe Part of this Mountain were in *Lucania*, which yet they do not prove; and that *Horace* meant as much; would he in the very ſame Breath call the whole Mountain *Appulus?* Allow this Blunder, and you may reliſh any Nonſenſe that comes from him. But what's all this to the Purpoſe? What would he be at? Was it worth his while to tell us, whether he lay on this ſide of the Mountain or on that, when perhaps not a Soul in *Rome* knew how to ſet out the Bounds of this Mountain? Nay, when he profeſſes not to know whether the Town of *Venuſium*, a remarkable Place, were in *Apulia* or *Lucania*, how comes he to be ſo very exact in meaſuring a wild deſart Mountain, ſo as to be able to ſet out one Part on the ſide of *Apulia* and the other on *Lucania?* That Quotation therefore from *Ser.* 2, 1, which they call as a Witneſs for them, is directly againſt them, and overturns their Conſtruction. There are others therefore, who ſuppoſe *Apulia* to be the Name of a Woman, beyond whoſe Bounds the Boy *Horace* ſtroled, and went to ſleep upon Mount *Vultur*: This mends the matter a Little; if they could prove *Apulia* to be a Name or a Sirname; but we know of no ſuch Perſon or Family. There are ſeveral *Apuleia's*, but the Name will not ſtand in the Verſe. We could patch up this Flaw with a ſmall *Emendation*, as thus, *Amulia. Aquilia.* But then 'tis Silly and Fooliſh to talk of a Nurſe here.

here. What, had *Horace*, who was the Son of a Poor Man and a *Libertine*, and who never ſo much as mentioned his Father or Mother in his Writings, no more Senſe and Manners than to mention his Nurſe? Then, what ſort of a Nurſe ſhould ſuch a Cottage produce? I ſuppoſe ſome Nut-brown Dowdy, whoſe Name was *Joan* or *Dorothy*. Though perhaps to ſave Charges, his Mother was his Nurſe. Do not therefore believe, that *Horace* was ſuch a Coxcomb and Puppy, as to pretend to talk of his Nurſe, as *Æneas* does of *Cajeta*, as if he could compare with *Æneas*, who was but the Son of *Dick*, *Will*, or *Tom*. What ſhall we do then, for we are faſt in the Mire? Neither will the *Copies* or the *Interpreters* lend us a Lift. Let us try a little, and make a bold ſtroke in the way of Conjecture, to help Poor *Horace* at a Pinch. Our Author is making his Brags here, that the Gods lov'd him from a Child, which he proves thus; that when he was but a Boy, nay a Baby, and after being tired with Play, had lay'd himſelf down to ſleep upon a deſart Mountain, where 'twas a wonder but he had been ſtung by Snakes, or devoured by Bears, which infeſted that Country, as *Ovid* witneſſes; See *Ovid.* Halieut. Yet he ſlept on ſoundly, till his Friends found him; and inſtead of being eaten up by Serpents and Wild-beaſts, the Doves had cover'd him with Laurel and Myrtle. This he tells as a Miracle which alarm'd all the Neighbourhood, who imagined that the Gods had mark'd out this Boy for ſome Extraordinary Fortune. Hence he ſays very prettily, that he wander'd *extra limen altricis*, for he ſpeaks of himſelf when an Infant, and under the Conduct of a Nurſe; and this makes the Miracle the greater, that he ſhould wander from his Nurſe, and yet return ſafe; whereas if his Nurſe and Domeſticks had been with him, he had no ſuch Reaſon to fear. All this would hang very well together, if we could but get *Apulia* out of the way; for neither is it the Name of a *Woman*, neither ought *Horace* to Name his Nurſe upon this Occaſion. I, for my Part, believe, *Horace* wrote with his own Hand thus, *Nutricis extra limina* ſedulæ; or *Altricis*, according to ſome Books. For firſt, *Limina* is often apply'd to one Houſe. See *Virgil* Æn. 1, 392. and ſo we find it elſewhere in other Authors. Then *Sedula* is a ſtanding *Epithet* for *Nurſe*. See *Hor.* Arte. v. 116. *Ovid* Epiſ. Cydip. *Idem.* Met. 10, 438. The Nurſe ſpeaks at Verſe the 409. *Feſtus Avienus* in Arateis. Beſides this, the Letters that ſpell *Limina Sedulæ*, are not much unlike thoſe in *Limen Apulia.*

Apulia. Then we may ſuppoſe, that ſome Num-skul of a *Librarian* caſt his Eye upon *Appulo* in the Preceding Verſe, and ſo wrote *Apulia* in the following: your *Tranſcribers* often Blunder in this manner, as they very well know, who have great Dealings in the *Manuſcript* way.

(e) *Devota non extinxit arbos.*] *Arbos* is to be found in all the *Editions* for a hundred Years paſt; and yet the *Loſcherian* and *Venetian* Editions, and all my Parchments, agree to write, *Arbor.* Thus ſay thoſe belonging to *Pulmannus*, and you need not Queſtion, but the Books of other Criticks ſay ſo too, tho' they do not let us know as much. What a perverſe Temper is this, without any viſible Advantage, to put ſuch an Affront upon the old Books? Thus at *Car.* 2, 2, they write *Honos* for *Honor*, in defiance of all the *Manuſcripts*, though this makes the Verſe Hiſs, *Floribus eſt honos vernis*, and two full of *Eſſes.*

(f) *Tentabo & arentes arenas litoris Aſſyrii viator.*] The *Venetian* Edition 1478 ſays, *arentes*, the *Loſcherian* 1498, *urentes*; and there is the ſame variety in the *Manuſcripts*; hence, according to the different Humours of Publiſhers ſome of the *Editions* follow one *Lection*, and ſome the other. 'Tis no matter which you take, for they are both Good, and have good Vouchers. My *Leyden*, and *Queen's-College* Copy, with others of leſs Note, write, *Urentes.* For this ſee *Seneca*, Nat. Quæſ. 2, 30. *Curtius.* 4, 18. *Id.* 4, 8. *Silius*, Li. 3. *Marius Victor.* 2. *Alcimus Avitus.* 5. *Claudian*, 2. *Ruf.* 241. *Plin.* Hiſ. 7. 1. *Boetius* Conſol. Phil. 2, 6. *Seneca*, Nat. Quæſ. 4, 2. In all theſe Places, you will find *Burning Sands. Urentes Arenas* is therefore a tolerable *Lection* in *Horace*, and *Arentes* is alſo as Good; which is to be found in ſeveral Copies, eſpecially in my old *Grævian*; and beſides the Quotations to this purpoſe, this *Lection* is very well recommended by a pretty Agreement in the Syllables, *Arentes arenas.* See *Silius* Ital. 5. in Imitation of *Lucan.* 588. *Corippus Africanus.* 4. *Dracontius Hexam. Seneca*, Her. Fur. 319. *Avienus* Deſc. Or. *Claudian* Con. Honor. 4, 436. corrected by *Heinſius*, from an old *Copy. Sulpicius Severus.* Dial. 1, de Lib. But then I beſeech you, what is the Meaning of *Littoris Aſſyrii*? for *Aſſyria* is not a Maritime, but an Inland Country: The Scholiaſt *Acron* ſays well, *the Antients call'd the extremity of a Field, the Shore.* By this then you muſt underſtand the ſandy Fields of *Aſſyria*, where *Craſſus* and all his Men were loſt; theſe were upon the Confines of *Arabia* and *Aſſyria.* See *Plutarch* in *Craſſo. Litoris Aſſyrii*, that is the Margen, the Extremity, the Bounds or Confines,

Confines. But there is another Reaſon, why he ſhould ſay *Litus*; for theſe ſandy Plains were ſo large and ſpacious, that they look'd more like a Shore than an Inland Country. See *Plutarch* Ibidem. *Curtius* on the *Bactrian* Sands, 6, 18. and *Seneca* in loco ut ſup.

(g) *Feſſas cohortes abdidit oppidis.*] The old *Venetian* and *Loſcherian* Editions ſay, *Abdidit*, whence all the Moderns took it; and the *Interpreters* defend this Place, by a Quotation from *Epiſ.* 1, 1. *Abditus* agro. But this has quite another Meaning, and ſignifies, *Hid*, *Abſconded*, *Latent*. See *Sueton.* in Tiber. 12. Certainly when *Auguſtus* put his Troops into Garriſon, they could not be ſaid to lie hid out of Fear; but either they were in Garriſon, or fixed there and put in Poſſeſſion of ſome conquered Lands, as a Reward for their Valour. *Reddidit* is therefore the better *Lection*, and is to be found in many Books, and thoſe of good Note; thus I find it in my two *Bodleian*, my *Galean*, and *Battelian* Copies, and in the *Colbertine* among the various *Lections*. This is confirmed by the old *Gravian*, which at firſt hand writes, *redditis*, referring to *Muſas*, and the *Queen's-College*, which has *Redditas*, that is, *Cohortes*, whom he had drawn out of the Towns, in order to make a ſelect Body, after which the reſt are diſbanded and ſent home. All this is Right. See *Epiſ.* 17. *Tacitus* Ann. 1, 17. Hiſt. 2, 69. Still we muſt not deſpiſe the Conjecture of the moſt Learned *Lambin*, who for *feſſas*, reads *feſſus*; ſo that the whole Paſſage runs thus,

Vos Caſarem altum, militiâ ſimul
Feſſus *cohortes* reddidit *oppidis*,
Finire quærentem labores
Pierio recreatis antro.

For that which follows, *Quærentem finire labores*, and *recreatis Cæſarem*, do plainly prove, that *Cæſar* ought rather to be call'd *feſſus militiâ*, *Tired with War*, than his Troops. I wiſh the *Manuſcripts* would bear us out in this; but let them ſay what they will, it is a good *Emendation*.

(h) *Fulmine ſuſtulerit caduco.*] No Writer but *Horace* ever called *Fulmen* upon this Occaſion, *Caducum*. It is a perplexing Paſſage, and puts the *Interpreters* to their *Trumps* to ſolve it. All they can do is only to quote one Paſſage from *Car.* 2, 13.

Te triſte lignum, *te* caducum
In domini caput immerentis,

As if there were no difference between calling an old ſtump *Caducum*, which with Age and Rotenneſs fell to the Ground, and applying this *Epithet* to thoſe Bolts, which are hurl'd by the mighty Hand of *Jupiter*.

ter. We will examine both *e Word* and the *Paſſage* with l our Diligence. *Thunder* ay be ſaid to *fall*, *Cadere*; is is common among Au-ors, and ſo Notorious, that ere is no occaſion to produce y Inſtances: But *Caducum lmen* is a *Phraſe* never ard of before. And why ? becauſe τὸ *Caducum* be-g derived from *Cado*, al-ys adds Infirmity, Weak-ſs, and Frailty, to the Idea *Falling*; ſo that what-er falls, muſt not preſent-be called *Caducum*, but it uſt alſo be ſuppoſed to l *eaſily*, as being *Weak* and *uinous*: This was the Caſe the Stump in *Horace*, which s old and could ſtand no nger; hence other Authors ve called *Leaves*, *Hail-nes*, *Bows*, *Flowers*, *Drops*, *vers*, *Tears*, *Hopes*, and *rtune*, *Caduca*. But what en? Could the Thunder erefore be properly called the ſame Name, which ock'd down the Giants? his is ſtrange ſtuff. *Seneca* es indeed call *Fulgur*, *Ca-cum*. See Nat. Quæſt. 2, . But *Fulgur* differs from *lmen*; for that is properly *ducum*, *periſhing*, and *ſoon er*, the other, *ſtrong* and *ighty*; obſerve now; do you ink *Jupiter*, when his Ce-ſtial Empire was in Dan-r, would make uſe of a w ſorry *Squibs* and *Crackers* ainſt the *Gyants*? Beſides, hunder is every where cal-d the *Weapon* of *Jupiter* by the Poets. See *Ovid* in Ibid. *Amor.* 2, 5. But now, *telum caducum*, a *weak Weapon*, is good for nothing, unſerviceable, thrown by a feeble Arm, and without Force, as you may learn from *Propertius*, who kept Company with *Horace* and *Macenas*. Li. 4, 2. I ſuppoſe then, *Jupiter* was neither ſtrong, nor well-arm'd, and only flung a little Wildfire at *Enceladus* and his Brethren. But rather than I will believe *Horace* guilty of ſuch a Blunder, I would give the Lie to a hundred Raſcally *Librarians*. If the thing would bear it, I ſhould ſuppoſe, that *Horace* ſtole this from *Æſchylus* in Prom. v, 358, where he makes *Typhaus* Thunder-ſtruck, as *Horace* does here. His κέραυνος καταβάτης comes from καταβαίνω, *deſcendo*, which is much the ſame with *Cado*; but I have already obſerved from Authority and Cuſtom, that nothing is called *Caducum*, but what is Infirm and Ruinous. If any one will ſtand out ſtifly, and contend, that *Horace* coined the *Phraſe*, and by *Caducum fulmen*, meant *falling*, or as it is in *Greek* καταβάτην, he muſt own, that *Horace* was a Fool and a ſenſeleſs Fellow, to make himſelf obſcure here, and ſo ſingular, as never to have any Followers. It is no ſuch matter; and I am ſure, the Place with a little Alteration ought to be mended thus,

Fulmine ſuſtulerit coruſco.

Thus

Thus *Horace* wrote with his own Hand. This Epithet is *Fit, Forcible*, and *Common*, The other, *Caducum*, truly *Weak, Fooliſh*, and *Unprecedented*. See *Carm.* 1, 34. *Virgil* Ænied. 8, 391. *Geor.* 1, 328. *Valerius Flac.* 1, 622. *Statius* Theb. 1, 216. *Silius* Ital. 6. and 8. and 15. *Severus* in Æt. De *Jove* & *Gig.* *Auctor* de Morte Druſi. *Petronius* de Muta. Repub. *Seneca* Ædip. 1029. *Auſon.* Epiſ. 21. *Cicero* Tuſcul. 2, 9. Theſe Proofs are enough and too much. Do you, O Reader, if you think fit, or if you can, after what I have ſaid, put a *weak Bolt* into *Jupiter*'s feeble Arm and not arm him with *Bright Thunder*, in order to cruſh the Giants.

(i) *Et urbes, regnaque triſtia, Divoſque mortaleſque turbas.*] The *Venetian* Edition, which is the Prince of *Editions*, ſays, *turmas*, as do the majority of *Copies*; but the *Loſcherian* ſays *turbas*, and the *Battelian* and *Peter-houſe* Copy agree to it; which is Right; for *Immanemque turmam* went juſt before, which ought not to be repeated. But in that Place ſome of the Books read *Immanemque Turbam*, not *Turmam*: This is certain, if you read *Immanemque Turbam* in that Place, you ought to read *Mortaleſque Turmas* in this, or elſe *Turmam* in that Place, and *Turbas* in this. There is not a jot difference. But let us take a view of the whole Place together; leaſt inſtead of a little good Senſe, we only amuſe our ſelves with a pleaſant Sound.

Qui terram inertem, qui mare temperat
Ventoſum, & urbes, regnaque triſtia;
Divoſque mortaleſque turbas
Imperio regit unus æquo.

Here, I beſeech you, what is the meaning of *Urbes & mortales turmas?* This is ſilly, and downright Tautology; unleſs by *Urbes* you do not underſtand a Company of Men, but only a Heap of Woods and Stones, which is fooliſh enough. But correct it, as I would have you, and point according to the old *Scholiaſt*, thus,

Qui terram inertem, qui mare temperat
Ventoſum; & umbras regnaque triſtia,
Divoſque mortaleſque turbas
Imperio regit unus æquo.

That is, *He only governs both Gods and Men, and the Infernal Region, Umbras & Regna triſtia.* See *Seneca* Med. 10. *Id.* in Ædip. 869. *Virgil* Ænei. 5, 735. The ſame is to be found in other Authors.

(k) *Delius & Patareus Apollo.*] Our *Worceſter* Copy reads, *Delios*, ſo as to make the *Greek Pronunciation* run through the whole Paſſage,

Delios

Delios & *Patareus*, Δήλιος ὁ Πατάρεις, and not as the Latins ſay, *Delius & Patarenſis.*

(1) *Centimanus Gyges.*] I have already ſufficiently wrangled, whether you ought to read *Gyges* or *Gyas*, at *Carm.* 1, 17. and alſo diſputed concerning the Name *Rhætus*, at *Carm.* 2, 19. Only I would obſerve, that all the *Editions* of this and the laſt Age, point the Place wrong, *Teſtis mearum centimanus Gyges Sententiarum notus*; do you Point it thus,

Teſtis mearum centimanus Gyges
Sententiarum, notus & integræ
Tentator Orion Dianæ.

Thus we read, *Carm.* 1, 37. *Fortis & aſperas Tractare Serpentes*; where ſome Block heads have made juſt ſuch another Blunder. According to the *vulgar* way of *Pointing*, the Senſe is leſs forcible, and the run of the Verſe not ſo pleaſant; for if a *Witneſs* be ſo *well known*, what need of citing him? But *Orion* is *Notus Tentator*, as being often talk'd of by the *Poets* and *Mythologiſts*. The old *Venetian* and *Loſcherian* Editions Point it juſt as I do, as alſo the *Græ-vian*, *Queen's-College*, *Battelian*, *Peter-houſe*, and other Copies, with the old Scholiaſt, *Porphyrio.*

NOTES *upon* NOTES. ODE 4.

TAnquam aut ipſe mortuus, aut Eurydicen inde aliquam ad vivos reducturus eſſet.] The Dr. is very ſure, that *Horace* was not ſpeaking of *Elyzium*, in this Place, *becauſe he was not then Dead.* So that we are to take it for a Rule, that whenever the Poets begin to ſpeak of *Elyzium*, they are *ipſo facto* Dead Men.

Si enim cum nutrice & domeſticis fuiſſet nihil adeo admirandum eſſet.] At the beginning of this very *Page*, the Dr. contends, *That* Horace *was a ſorry Brat in his Infancy, and had not ſo much as a Nurſe to take care of him*; whereas here he is introduced, as attended not only by a Nurſe, but a Train of other Domeſticks. Behold the Man, whom *Gronovius*, *Burſmannus*, *Bilibaldus*, and that Crew, call a *Star*, a *Pillar*, a *Sun*, and I know what!

ODE V.

COElo tonantem credidimus Jovem
Regnare: præsens divus habebitur
Augustus, adjectis Britannis
Imperio, gravibusque Persis.

Milesne Crassi conjuge barbarâ
Turpis maritus vixit? & hostium
(Proh curia, inversique mores!)
(a) Consenuit socerorum in armis

Sub rege Medo Marsus & Appulus,
(b) Anciliorum, nominis & togæ
Oblitus, æternaque Vestæ,
Incolumi Jove & urbe Româ?

Hoc caverat mens provida Reguli
Dissentientis conditionibus
Fœdis, (c) & exemplo trahenti
Perniciem veniens in ævum,

(d) Si non periret immiserabilis
Captiva pubes. Signa ego Punicis
Affixa delubris, & arma
Militibus sine cæde, dixit,

Derepta vidi: vidi ego civium
Retorta tergo brachia libero
Portasque non clausas, & arva
Marte coli populata nostro.

Auro repensus scilicet acrior
Miles redibit? flagitio additis
Damnum. neque amissos colores
Lana refert medicata fuco

Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis
Cerva plagis, erit ille fortis

(e) Qui perfidis se dedidit hostibus;
Et Marte Panos proteret altero,

ODE V.

WHEN *Jove* in Thunder ſpeaks his Pow'r,
Though he's unſeen, we know he reigns;
But *Caſar*'s viſible, whom all adore,
Since *Britain* feels his Yoke, and *Perſia* wear his Chains.

Where is *Rome*'s ancient Honour fled?
Could thoſe who follow'd to the Field
Where *Craſſus* fought, with baſe *Barbarians* wed,
And twice made Slaves, to a new Bondage yield?

The Flow'r of *Italy* is gone;
In *Median* Camps they ſpent their Blood;
Forgot the *Veſtal* Fires and ſacred *Gown*,
Though *Jove* ſtill ſmil'd, and *Rome* unconquer'd ſtood.

'Twas not by Principles like theſe
That *Regulus* deſerv'd his Fame;
But urg'd the Senate never to releaſe
Their Pris'ners loſt in War, nor ſtain the *Roman* Name.

To endleſs Chains he doom'd the Slave:
Have I not ſeen, the Patriot cry'd,
Our *Roman* Arms to *Punick* Altars cleave, [dy'd?
Not rough with manly Wounds, nor yet with Slaughter

Have I not ſeen our free-born Sons
Coupled in Bonds, in Triumph ſhow'd,
Through Gates wide open, and unguarded Towns?
Whilſt Harveſt grac'd the Fields which we had ſown with Blood.

Will he that's ranſom'd with a Price,
Return more active to the Fight?
Alas! You pay too dear for Cowardice: [White.
Nor can the Wool, once ſtain'd, regain it's native

Virtue once baniſh'd from the Mind
To her firſt Seat no more returns:
Will Slaves grow valiant, or the hunted Hind [Horns?
That ſcapes the Toils, engage, and wield her warlike

Will he, by his own Valour, ſave
His Country in a ſecond War, Who

Qui lora reſtrictis lacertis
Senſit iners, timuitque mortem.

(f) *Hic, unde vitam ſumeret inſcius,*
Pacem duello miſcuit: (g) *o pudor!*
O magna Carthago, probroſis
Altior Italiæ ruinis!

Fertur pudicæ conjugis oſculum,
Parvoſque natos, ut capitis minor,
(h) *Ab ſe removiſſe, & virilem*
Torvus humi poſuiſſe vultum:

Donec labantes conſilio Patres
Firmaret auctor nunquam aliàs dato;
Interque mœrentes amicos
Egregius properaret exul.

Atqui ſciebat, quæ ſibi barbarus
Tortor pararet: non aliter tamen
(i) *Dimovit obſtantes propinquos,*
Et populum reditus morantem;

Quàm ſi clientum longa negotia,
Dijudicatâ lite, relinqueret,
Tendens Venafranos in agros,
Aut Lacedæmonium Tarentum.

Dr. B——'s NOTES. ODE 5.

(a) *Conſenuit ſocerorum in armis.*] I ſuppoſe all the Books now extant ſay *armis*, but I can never let it paſs; for if they were under the *Median* King, how could they be ſaid to grow old, *Socerorum in Armis*? Certainly the *King*, and not theſe ſame *Soceri*, gave them their Arms. Beſides this is not charged upon the Soldiers of *Craſſus*, as if after they were made Priſoners, they had taken Arms againſt their own Country, which is falſe and ſcandalous; but as it really was, that they grew old in Bondage among the *Parthians*, and had marry'd Wives among them, without any regard to the Honour of *Rome*. It is therefore a great while ago, that I was of Opinion, we ought to read *arvis*, and not *armis*, as was alſo *Tanaquil Faber*. Since which time I was informed, that the moſt Sagacious

Who in the firſt at *Carthage* was a Slave, [Fear?
His Back with Fetters gall'd, his Soul benumb'd with

'Tis a Mock-fight, where Soldiers owe
Their Lives, regardleſs of their Fame,
Not to their Swords, but a forgiving Foe:
O *Carthage*, juſtly great! O *Rome*, a hated Name!

Thus he, then with a ſtern Regard
Fixt on the Ground a martial Look;
And like a Criminal, for Death prepar'd,
His Wife and clinging Sons from his Embraces ſhook.

The doubtful *Senate* heard his Cauſe,
At length confirming what he ſpoke;
Unheard of Council, worthy our Applauſe[ile broke.
Whilſt through his crowding Friends the glorious Ex-

Too well he knew his ſavage Foes
'Their Racks and Tortures had prepar'd;
Yet ſtill preſt on, and from their Arms got looſe
Who with Officious Force the dreadful Paſſage guard.

So calm and unconcern'd he went,
As if retiring from the Bar,
With thronging Clients cloy'd, with Pleading ſpent,
To fair *Tarentum*'s Fields, to taſte the Country Air.

Sagacious *Heinſius* was of the ſame Mind; who in the Margen of his *Copy*, has this Note, *Perhaps we ought to read*, Arvis. This is right. See *Seneca* Epiſt. 47, concerning the Slaughter of *Varus*: For as after his Defeat, ſeveral of the *Romans* were ſcattered throughout *Germany*, ſo after the Overthrow of *Craſſus*, they grew old in *Media*, whither they were carry'd Priſoners, and ſome were made Shepherds and others Cottagers. This was common among the Ancients, to ſet their Captives to till their Land. See *Euripides* in Rheſo. 74. *It.* 175. The old *Scholiaſts* read *arvis* heretofore in this Place; One of them explains the Place thus, *They forgot the* Roman *Honour, and took up their Reſidence in* Parthia. The other thus, *They abode there for Life, as if they had been at home.* Certainly *Sedes* and *Reſedisſe*, do more properly agree with *arvis*, than *Armis*.

(b) *An-*

(*b*) *Ancilioruṁ nominis & tagæ.*] So ſay ſome of the *Manuſcripts*, and moſt of the *Editions*; the Conjunction *&* is inſerted by the *Venetian* and *Loſcherian* Editions;

Ancilioruṁ, & nominis, & togæ.

to this the *Grævian* and *Queen's-College* Parchments, with ſome others, agree. Thus we read it in *Chariſius*, p. 46, *Cledonius*, p. 1898. and in *Servius* upon *Virgil*, Æneï. 7, 188. This is right, and the Place freed from Obſcurity; for otherwiſe, you might couple *nomen* with *ancilioruṁ*, and not with *Romanum*. *Florus*, ſpeaking of *Anthony*, has copy'd from this Paſſage, which was taken notice of by the moſt learned *Torrentius*, long before I obſerved it.

(*c*) *Et exemplo trahenti.*] A very pretty Fellow, one *Will. Canter*, firſt inſerted this *Lection* by a Conjecture of his own in his *Novar. Lect.* 7,30. Since whoſe time, ſeveral *Editions* have taken it into the *Text*, notwithſtanding all the *Editions* and *Copies* extant, ſo far as I can find, write *trahentis*, after this manner,

Hoc caverat mens provida Reguli
Diſſentientis conditionibus
Fœdis, & exemplo trahentis
Perniciem veniens in ævum,

which makes Nonſenſe of the Place, and is quite contrary to *Horace*'s Meaning: for if this *Lection* were admitted, we ought to correct it thus,

Fœdis, nec *exemplo trahenti*

That is, *Contemning ſuch baſe Conditions, and reſolved not to ſet an Example, ſo pernicious to Poſterity.* But *Canter* comes off much better, who by ſcratching out one Letter, has clear'd up the Senſe; for according to him, thoſe *baſe Conditions* are that very *Example*, which was ſo pernicious. See *Livy* 2, 43. *Canter* therefore is not to be deprived of his juſt Commendations; but when I conſider'd how wonderfully all the Books agree to write *trahentis*, and that there is no great Difficulty in *Canter*'s Lection, which the *Librarians* could not have been offended with, if they had found it in any of their Books, it came into my Head, that there was ſome latent and elegant Conſtruction, which becauſe they did not underſtand, was therefore quaſh'd; and the thing it ſelf ſoon appear'd, when I began to trace my Suſpicions; *Horace* moſt certainly wrote thus,

Diſſentientis conditionibus
Fœdis,& exempli trahentis
Perniciem veniens in ævum.

That

hat is, *Terms that were di-onourable, and of a pernici-s Example.* This Word is ften uſed in the *Genitive aſe*; and becauſe our ſtu-id *Librarians* did not un-erſtand that Conſtruction, herefore they corrupted the lace. See *Suetonius* Aug. 32. itel. 10. *Pliny* Nat. Hiſt. 7, 6. *Quintilian* Declam. 6. *Li-y.* 1, 28. and 2, 55. and 3, 4. and 4, 48. In all theſe Places you will find *Exempli* he *Genitive Caſe.*

(*d*) *Si non periret.*] *Glarea-us*, a pretty ſort of a Fel-ow in his time, mended the Place by his own Conjecture hus,

Si non perirent immiſerabilis
Captiva pubes.

Thus *Virgil*, *Pars in fruſta ſecant*; the ſame *Phraſe* oc-curs elſewhere: For, ſays he, After a *Cæſura* of this Na-ture, Horace *always adds a long Syllable*; of which I have ſpoken at *Carm.* 3, 2, v. 1. But the Verſe is out of my Memory, ſince I gave the *Sheets* to my *Printer.*

(*e*) *Qui perfidis ſe credidit hoſtibus.*] No Body ever us'd this *Phraſe* before, *Credidit ſe hoſtibus.* Do you write *tradi-dit* or *dedidit*, which you will, there is no great Difference; but *dedidit* comes nearer to the receiv'd *Lection.* See *Si-lius* Ita. 10. *Cicero* Offic. 3, 29. *Pomponius* Digeſt. l. 50. tit. 7. leg. 17. *Cicero* de invent. 2. *Quintilian* Juſti. 3, 10. *Livy*, 22, 60. *Cæſar.* Bel. Gal. 7, 26. Ibid. 71. *Quintilian*, De-clam. 339, has regard to this Paſſage in *Horace*, but inſtead of *inter virtutem*, we ought to read *in Servitutem*; *Lam-bin* upon this Place, produces a great many Inſtances to prove, that *credere* is the ſame as *committere*: But what then? He is ſaid *committere ſe hoſtibus*, who ruſhes into the midſt of them with martial Fury, but *Horace* means no ſuch Matter. *Lambin* has but one Citation to the Purpoſe, which is from *Cicero* Epiſ. Fam. 4, 7. *Aut enim reno-vare bellum conati ſunt, hique ſe in Africam contulerunt*; *aut, quemadmodum nos, victori ſe-ſe crediderunt*; but ſince all the Books read *eſſe*, not *ſe-ſe*, *victores eſſe crediderunt*: vel, *ſe victos eſſe crediderunt*: it is plain, that when the falſe *Lection*, *eſſe*, prevailed, *crediderunt* was foiſted in, on purpoſe to agree with τὸ *eſſe*. I therefore mend it thus, *Aut quemadmodum nos, victo-ri* ſeſe dediderunt. See *Cicero.* Offi. 1, 31. *Idem* pro Sex. 20. *Valer Maxi.* 5, 5. *Cæſar.* B. Gall. 7, 77. In all theſe Pla-ces *dedo* is uſed upon the like Occaſions,

(*f*) *Hic unde vitam ſume-ret inſcius.*] Becauſe *Inſcius* is in the old *Venetian* and *Loſcherian* Editions, therefore all the others have taken it from them; neither do *Lambin*, *Cruquius*, *Torrentius*, or *Pulmanuus*, ſay any thing here of a various *Lection. Har-*

ry

ry Stephens is the firſt, who ſays, he had it from Report that *aptius*, and not *inſcius*, was found in an old Book belonging to *Anthony Cantius*; after him *Berſmannus* ſays, he look'd into three Books, and found *aptius*; But I can take a ſafe Oath, that my *Gravian*, *Queens-College*, *Royal-Society*, *Peterhouſe* and *Bodleian* Copies, do plainly and without a Blot, write it thus; ſo I find it in the *Magdalen-College* at firſt Hand, and in the *Battelian* and *Colbertine* among the various *Readings*. What now? Can we believe, that the other Interpreters never diſcover'd this, when almoſt half my Books, imported into *England* from ſeveral far Countries, do plainly favour this *Lection*? But theſe Puppies always ſuppreſs and conceal, what they do not like, or do not underſtand. The Place is obſcure, but I ſhall ſift and mend it as well as I can.

Et marte Pœnos proteret altero,
Qui lora reſtrictis lacertis
Senſit iners, timuitque
mortem?
Hic unde vitam ſumerit inſcius,
Pacem duello miſcuit. O Pudor!

Here I ſhall ſoon confute thoſe Words *timuitque mortem*; for what can they mean? It is certainly a leſs Crime to fear Death, than, as was ſaid above, to throw away ones Arms, ask Quarter, and yield to be ty'd with Hand to Back. The ſtouteſt Man is afraid of Death; this is natural to all of us: He only is the beſt Man, not who contemns Death, but who does not fear it ſo much, as to do ill, or live in Infamy. See for this *Car.* 4, 9. This therefore is againſt Decorum, and makes the Senſe flagg, when he places the Fear of Death after thoſe much more baſe and ſhameful Actions. Then, what does *Hic* mean? You will anſwer perhaps, *Hic miles*. But this is forced, and not like *Horace*. For he is ſpeaking here of more than one Soldier, as thus, *Et arma* militibus, &c. And when in the Courſe of the Sentence, he ſays, *erit* ille *fortis, qui perfidis ſe dedidit hoſtibus*, if *hic* is to be underſtood of the ſame Perſon, he ought to have written, *Ille* unde vitam, &c. This I ſuppoſe was the Reaſon why *Acron* the *Scholiaſt* takes *Hic*, for an *Adverb*, and not for a *Pronoun*, when he ſays, *Hic*, that is, *in War*; but he is a Blockhead for his Pains. To be ſhort, he will cure a lame Paſſage, who with a little Alteration, *Points* and *Reads* it thus,

Qui lora reſtrictis lacertis
Senſit iners timuitque mortem,
Hinc, *unde vitam ſumeret* aptius;
Pacem & *duello miſcuit.*

Hinc

Hinc, *hence* he fear'd Death, *unde*, *whence*, he was to receive his Life. See *Carm.* 3, 11. *Hinc*, that is, *from Battel*, from his own *Arm* and *Sword*, whence valiant Men expect their Lives, and not from Flight or Surrender. See *Homer.* Iliad O, 741. *Sallust.* Jugurth. 39. *Paterculus.* 1, 2. Then we add *&*. *Pacem* & *Duello*, for the *Librarians* make a Trade of omitting this, where they can do it without laming the *Meter*; as in this very Ode, *Anciliorum*, *nominis*, & *togæ*, for *&* nominis.

(g) *O pudor.*] We muſt put a Note upon this ſame *O Pudor*, becauſe by this we may defend the vulgar *Reading* in *Ovid*, Epiſto. Deianiræ verſ. 3, ſpeaking of *Hercules*, when he went a whoring after *Omphale*, and cloath'd her in his *Lyons-Skin.*

O pudor! *hirſuti* caſtis *exuta Leonis*,
Aſpera texerunt vellera molle latus.

Where the moſt renowned *Heinſius* is in the wrong, when from a few *Copies* he inſerts, *Pro pudor!* and then writes *coſtas*, out of one Book only, which is a much worſe Blunder, though he calls it a very elegant *Græciſm.* I am troubled to ſee ſo pretty a Fellow beſides himſelf. Certainly when *Virgil* ſaid, Æneid. 4, 517,

Unum exuta pedem vinclis,

ſuum was underſtood; and ſo it is in all the *Græciſms* of this Nature; now can you ſay, *vellera exuta caſtas* ſuas? Have Hides any Ribs? But this by the Way. *Valerius Flac.* 8, 269, ſays, *O Pudor!* ſo we find it in the Copies, and in *Heinſius*'s Edition.

(h) *A ſe removiſſe.*] All the modern Books and *Editions* ſay *a ſe*; but the *Venetian*, and our beſt *Parchments*, the *Grævian*, *Leyden*, *Queens-College*, *Zulichemian*, *Battelian*, and other Copies ſay, *ab ſe*, and ſo I ſuppoſe the other Criticks found it in their Books; which is right.

(i) *Dimovit obſtantes propinquos.*] The *Loſcherian* Edition has, *obſtantes amicos*, and ſo ſay my *Grævian* and *Queen's College*, with four other Copies. But this Word we meet with juſt before in the fourth *Verſe*, *Interque mœrentes amicos. Propinquos* is right according to the *Venetian* Edition, and a Majority of the *Parchments.* See *Cicero* de Offic. 1, 13, which Place our Author had an Eye to in this *Ode.* See the ſame *Cicero* de Amicit. c, 12. *Quintilian* Declam. 6. You will find theſe two Words often coupled together, among the Ancients.

ODE VI.

Delicta majorum immeritus lues,
Romane, donec templa refeceris
Ædesque labentes Deorum, &
Fœda nigro simulachra fumo.

Dis te minorem quòd geris, imperas:
Hinc omne principium, huc refer exitum.
Dî multa neglecti dederunt
Hesperiæ mala luctuosa.

Jam bis Monæses & Pacori manus
(a) *Non auspicatos contudit impetus*
Nostros, & adjecisse prædam
Torquibus exiguis renidet.

Penè occupatam seditionibus
Delevit urbem Dacus & Æthiops;
Hic classe formidatus, ille
Missilibus melior sagittis.

Fecunda culpæ sæcula nuptias
Primum inquinavere, & genus, & domos:
Hoc fonte derivata clades
(b) *In patriam populumque fluxit.*

Motus doceri gaudet Ionicos
Matura virgo, & (c) *fingitur artibus;*
(d) *Jam nunc & incestos amores*
De tenero meditatur ungui.

ODE VI.

UNhappy *Romans!* doom'd to bear
The Load of your Forefathers Guilt;
Till by your Piety and Care
Our Shrines and Temples are rebuilt:
You reign by bowing to the Gods Commands,
From this your State aroſe, on this your Glory ſtands.

Your impious Land already wears
The Marks of Vengeance from on high
Feels the yet ſmarting *Parthian* Scars,
And bluſhes with ignoble Dye;
When from *Monæſes'* Arms your Squadrons fled,
And *Rome*'s collected Spoils adorn'd the Victor's Head.

The *Dacian* and the ſunny *Moor*
By Sea and Land their Forces bent,
At once to ſink the *Roman* Pow'r
When Civil Rage the Empire rent;
When like a Deluge Vice triumphant reign'd,
And a degen'rate Race the Marriage Rites prophan'd.

Hence the Contagion firſt began,
And reach'd our Blood, and ſtain'd our Race:
The blooming Virgin, ripe for Man,
A thouſand wanton Airs diſplays:
Train'd to the Dance her well-taught Limbs ſhe moves,
And ſates her wiſhing Soul with looſe Inceſtuous Loves.

Mox juniores quærit adulteros
Inter mariti vina: neque eligit
(e) Cui donet intermissa raptim
Gaudia, luminibus remotis;

Sed jussa coram non sine conscio
Surgit marito; seu vocat institor,
Seu navis Hispanæ magister,
Dedecorum pretiosus emtor.

Non his juventus orta parentibus
Infecit æquor Sanguine Punico;
Pyrrhumque, & ingentem cecidit
Antiochum, (f) Hannibalemque dirum:

Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glebas, & severæ
Matris ad arbitrium recisos

Portare fustes; Sol ubi montium
Mutaret umbras, & juga demeret
Bobus fatigatis, amicum
Tempus agens abeunte curru.

Damnosa quid non imminuit dies?
Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

The Bride her luſtful Rake invites,
Before her Husband's Face to toy;
She ſtays not for his drunken Fits,
Nor in a Corner taſtes the Joy;
But in her Cuckold's Preſence ſells her Charms,
And graſps the *Merchant*'s Gold, or meets the Captain's Arms.

'Twas not from ſuch a motly Brood
Thoſe better braver *Romans* came,
Who dy'd the *Punick* Seas with Blood,
And rais'd ſo high their Country's Fame;
By whom *Antiochus* and *Pyrrhus* dy'd,
And *Hannibal* was tam'd, and *Carthage* loſt her Pride

But hardy Youths innur'd to toil,
Or fell the Wood, or till the Land,
Or turn with heavy Spades the Soil,
By a dread Mother's juſt Command,
Nor ceas'd their Work, 'till down the Azure Way,
Sol rowl'd his beamy Car, and ſhut the chearful Day.

Time alters all things in its Pace,
Each Century new Vices owns;
Our Fathers bore an Impious Race,
And we ſhall have more wicked Sons:
Impiety ſtill gathers in its Courſe;
The Preſent Times are bad, the Future will be worſe.

(a) NON *auſpicatos impetus noſtros.*] This ſame *inauſpicatos impetus noſtros*, is a Scabby *Phraſe*, and more fit for *Proſe* than for *Verſe*. I can never believe it came from *Horace*. *Priſcian*, who produces this Paſſage, reads it thus, p. 891,

Inauſpicatos contudit impetus
Noſtris.

But in two of the Copies of *Priſcian* which I have peept into, I read *Noſtros*; though in a third, which is the oldeſt, and beſt, I find *Noſtris*, and an Emendation ſuperſcribed, *Noſtros*. *Noſtris* is certainly right; for thus we find it in the *Dative Caſe*, Serm. 2, 7.

——— *Poſtquam* illi *juſta chiragra*
Contudit articulos. ———

By *Noſtris* we muſt underſtand the *Romans* in this Place; and thus we find it up and down in the *Latin* Hiſtorians, where they are ſpeaking of their own Countrymen. See *Hirtius* de Bello Gall. 8, 10. You may if you pleaſe read *Noſtrorum*, which is beſt of all:

Non auſpicatos contudit impetus
Noſtrorum, & adjeciſſe pradam.

Impetus noſtrorum, is a *Phraſe* uſed by *Cæſar*, Bell. Civil. 2, 25. See *Ibid.* 41. *It.* 3, 51. Thus both he and ſeveral other Authors expreſs themſelves in divers Places. By this *Emendation* both the Words and Senſe look much brighter than they did.

(b) *In patriam populumque fluxit.*] So ſay all the Books without Exception; and yet they ſhall never bring me in to ſubſcribe to it. For why? *Adultery*, ſays our Author, *was as it were the Fountain, whence Deſtruction flow'd in* Patriam Populumque; *But are* Patria, the Country, *and* Populus the People, *two different things*? Or do you think that theſe Immoralities infected the *Country*, that is the *Land*, the *Soil*? Our Author is no ſuch Barren Blockhead, or ſo Senſeleſs as to pop down two Synonimous Words, and yet ſuffer them to ſtand for two different Things. I can hardly doubt, but *Horace* wrote with his own Hand thus,

Hoc fonte derivata clades
Inque patres *populumque fluxit.*

In patres & populum, that is, upon all Orders in *Rome*, as well *Senators* and *Nobles*, as the *People* or *Commonalty*. This is a cuſtomary way of Speaking among all ſorts of Writers. We will give the Reader a Buſhel full of *Quotations*, in order to fortifie the boldneſs of our Conjecture by the Number of our Authorities. See *Virgil* Æneï. 4, 682. *It.* 9, 192. *Geor.* 2, 509. *Æn.* 8, 679. *Ovid* Metam. 15. *Martial.* 7, 5. *It.* 8, 50. *It.* 9, 49. *It.* 12. 3. *Statius* Silv. 1, 4. *It.* 2, 5. *Theb.*

2,

2, 443. *Silius* Ital. 10. *Auſonius* in Moſell. 409. *Prudentius* con. Symm. 2, 310. *Lucilius* apud Lactant. Div. Inſtit. 5, 9. *Cicero* de Divinat. 1, 12 ex 2, lib. de ſuo Conſul. *Ibid. Sidonius* Apollinar. Epiſ. 9, 16. *Claudian* Stilich 2. 116. *Idem* in 4 Conſ. Honor. 332. *Id. Bell. Gildon.* 46.

Armato quondam populo patriiſque vigebam
Conſiliis,

Thus we find it in the *Edition* of the moſt acute *Nick. Heinſius*, to whom *Claudian* is wholy indebted for making him that bright Fellow he is. But what is the Meaning, I beſeech you, of *Patriis conſiliis?* They are the Words of the Goddeſs *Roma* in a *Proſopaia:* So that by *Patriis conſiliis* we ſhould underſtand *The Advice of my Father*, which is the only Conſtruction we can put upon it; but this makes it Nonſenſe and Stuff; for *Roma* had no Father: *Romulus* is indeed by a Figure called *the Father* of *Rome*; but ſhe is not ſpeaking here of the Advice of *Romulus*, or of his *Cottage*; for in the very next Words ſhe ſays,

—Domini terras, urbeſque revinxi
Legibus, ad Solem victrix utrumque cucurri

If *Heinſius* himſelf may be believ'd, moſt of the Books, that is 27 out of 30, read *patrum*, and not *patriis*; all but one ſay *armatis populis*, and not *armato populo*, and two of the beſt write *conciliis*, not *conſiliis*. Therefore I only lay aſide one *Letter*, and read the whole Paſſage thus,

Armatis quondam populi patrumque *vigebam*
Conciliis. ——

This is a ſure Emendation, and the Conſtruction runs thus; *Armatis conciliis populi patrumque.* See *Verſe* 53 and 97. *Valerius Flac.* 8. 281.

— Patriæ veniam da quæſo ſenectæ,
Quin omnes alti pariter populique patreſque
Mecum adſunt. ——

Vide Cicero de Legi. 3, 4. *Tacitus* Annal. 4, 2. *Id.* 13, 17. *Livy* 1, 26, and 40. By this time, I believe, we have given you your Bellyful of Citations. It is therefore high time to make an end, for we are not ſuch clean Sweepers, as not to leave ſo much as a Grain of Duſt behind us. And yet ſuch is our Ingenuity and fair Dealing, that we are reſolved to produce one or two Paſſages, which at firſt ſight ſeem to favour the Vulgar *Lection.* The firſt is from *Ovid* Met. 15, 572, where *Cipus* a *Roman* Citizen ſpeaks thus,

Quicquid, ait, ſuperi, monſtro portenditur iſto,
Seu lætum eſt, patriæ *lætum* populoque *Quirini;*
Sive minax, mihi ſit.

What ſhall we do here? Have we not taken a great deal of Pains

Pains to little purpose? For this is the very same Phrase that we meet with in *Horace*, *Patriæ populoque*; but now I contend, that this other Passage ought also to be corrected thus,

Seu lætum est, patribus lætum populoque Quirini.

That is according to the known Stile of the old Monuments, *Id felix fauſtumque ſit ſenatui Populoque Romano.* This *Cipus* himself confirms, at Verse 590.

Dixit, & extemplo populumque *gravemque ſenatum Convocari.*

See *Ovid* Fast. 1, 69. where you will find much such another Expression. So that you see by our Dexterity we have fairly warded this Blow. The other Place is in *Juvenal*, 14, 71.

Gratum eſt quod patriæ *civem populoque dediſti:*
Si facis ut patriæ ſit idoneus, utilis agris,
Utilis & bellorum & pacis rebus agendis.

Fie for Shame! what a foolish senseless Repetition is this, *Patriæ Patriæ!* Here also I put in another *Emendation* upon very good Evidence and Authority,

Gratum eſt quod patribus *civem* populoque *dediſti,*
Si facis ut patriæ ſit idoneus.

But if *Patriæ* is the true reading in *Ovid* and *Juvenal*, it can never be so here in *Horace*; for *Patriæ* is a Reciprocal Name, and has always some regard to a foregoing Word, and either *meæ*, *tuæ* or *ſuæ* joined with it, or some such *Pronoun* extrinsically understood: They that understand *Latin* must own this to be true. Therefore if we say, *clades fluxit in Patriam ſuam*, we must mean, *that this was Deſtruction's own Country*, which is the greatest Absurdity that can be thought of. After all, we have not yet done; but there is other Work cut out to our Hands: For here comes a mighty Fellow, one *John Frid. Gronovius*, and he in his *Notes* and *Index* upon *Livy*, 25 and 6, tells us a strange Piece of News, which we never heard before, that *Patriæ* signifies the *Magiſtrates* or *Senate*, whence the *Senators* are called *Patres*; and if this be true, then we have been all this while in the wrong to give *Horace* any disturbance here, for by this means,

In patriam populumque fluxit,

will be the same thing, as if he had said, *In ſenatum populumque*, which is the very Point we aim'd at, and thought to have hit by our Corrections; but let us examine the place in *Livy*, where the Soldiers who escaped the Rout at *Cannæ*, being banished into *Sicily*, make this Speech to the Consul *Marcellus*. *Niſi hoc ſperaſſemus, in provinciam*

nos

…s morte regum turbatam ad …rave bellum adversus Siculos …mul Panosque mitti, & san…guine nostro vulneribusque nos …atriæ *satisfacturos esse.* Where …y *Patriæ, Gronovius* under…tands the *Senate,* of which …shall speak anon, and to …onfirm this, cites another …lace in *Livy,* which is part …f a Speech of *Appius Clau…ius.*

Invitus in hoc parte Orationis, …Quirites, moror: sic enim agere …ebent, qui mercenario *milite …untur: at nos tamquam cum …vibus agere volumus, agique …mquam* cum patriâ *nobiscum …equum censemus. Cum patriâ,* …hat is, *with the Senate:* But …speak it with great Sub…mission to that most acute …Critick, we can never beat …ny such Meaning out of …hese Words. For first, *Ap…ius* does not speak here in …he *Senate,* but to an Assembly …f the People. Then, the …Word *Mercenarius,* which sig…ifies a Foreign Soldier, is …pposed here to the Dome…tick Troops of *Rome,* those …hat were sent to fight for …heir Country and Common…wealth; so that *Patria,* as …ell here as in other places, …tands for *Civitas* or *Sedes Na…alis.* This most Sagacious …ellow goes on, and cites …acitus Annal. 4, 8. *Erepto …Druso preces ad vos converto, …tisque & patria coram obte…tor, Augusti pronepotes susci…pite, regite.* Here also he will …ave it, that *coram patriâ* sig…nifies *coram senatu:* But 'tis all a *Bite;* for *Tiberius* is speaking in the *Senate* and to the *Senate,* and therefore if *patria* signifies the *Senate,* it is all one as if he had said, *Obtestor vos coram vobis,* which because it is foolish and trifling, forces us to make *Patria* here, as well as in the other place, the same with *Civitas* & *Respublica.* Let us now return to the former Passages in *Livy* 25, 6. *Nisi speraſſemusque, sanguine nostro vulneribus* nos patriæ *satisfacturos esse.* Where those Words *nos patriæ,* have no other Support but a Conjecture of *Gronovius,* by whom they were rashly admitted into the *Text:* For as he himself owns, the *Manuscripts* read *nostratui,* instead of *nos patriæ.* Thus we have effectually routed all the Forces of *Gronovius,* by which he attempted to make *Patria* stand for the *Senate.* But suppose this Critick had guessed right in this *Lection;* yet we are under no manner of Necessity thereby to understand by *Patria* the *Senate.* For why may not *satisfacturos patriæ* signifie *to make the Commonwealth Satisfaction?* *Cicero* speaks of doing this somewhere in his *Philippicks.* Besides this, *Gronovius* the Son tries to mend the matter another way, and instead of *nos patriæ,* would have us read *nos reatui satisfacturos,* which according to his wonted εὐτοχία, he calls a good *Emendation.* Was there ever any thing like this? *Quintilian*

lian in his *Institutions* 3, 8, tells us, *That those Words which are Old now, were once New; and some that are now used, were but lately invented.* Messalla *first used* Reatus, *and* Augustus *coined the Word* Munerarius. Now this *Messalla* and *Livy* were both born in the same Year, as we find in the Chronicle of *Hieronymus*; whence we may reasonably doubt whether *Messala* invented the Word before *Livy* wrote this; but for once suppose he had first invented it, yet *Livy* without doubt would never use a Word in his History, which was new and Musty, and of a doubtful Signification; but then, I beseech you, what is the Meaning of *Reatus?* Does *Messalla* intend by this to express a *Fault*, a *Crime*, an *Ill Action*, as *Jacobus* explains it? No, by no means. *Reatus*, according to the Learned, is the State or Condition of those who are found Guilty, or under Sentence, so long as that Sentence lasts, as *Celibatus* is an *unmarried State*, and the like. Only *Barbarians* call a Crime or Fault, *Reatus*. After all, though Father *Gronovius*'s Opinion may be born with, that is, if we take him in another Sense than he intended, yet we have a nicer touch to cure this place with, as thus, *Nisi speraſſemus ſanguine noſtro vulneribuſque*, nos ſenatui *ſatisfacturos eſſe*; for they were banished into *Sicily* by a Decree of the *Senate* and not by the Vote of the People; and therefore just before, they had said *Quamquam primum de nobis etſi non inique, certe triſte* Senatus consultum *factum eſt*. *Noſtratum* was, by Corruption, formed out of the short way of Writing *nos ſenatui*. Here it is high time to make an end; for unless I am mistaken, by this time, I believe, we have also *satisfied* the Reader, that our Emendation is right.

(c) *Fingitur artibus.*] The *Manuscripts* are strangely divided in this place; some of them read *fingitur artubus*, others *frangitur artubus*, and others again *fingitur artibus*. All which *Lections* look very well at first sight, and are supported by very good Authors; so that he must be a subtle Fellow indeed, who can tell which is the best, and which is most likely to be *Horace*'s own Hand Writing.

Motus doceri gaudet Ionicos
Matura virgo, & fingitur artubus.

This is confirm'd by the *Scholiasts*, the old *Editions*, and a majority of the *Copies*, at least of those in my Hands, which may also be supported by Authorities and Quotations; for *fingere artus* answers to *fingere corpora, membra*, &c. for which see *Virgil* Æneid. 8, 634. *Claudian* Ruſin. 1, 97. where some Books read *Membra*; but there is an Objection started

arted by *Lambin*, who according to this Conſtruction gues, that we ought to uſe e *Greek* Phraſe, *fingitur artus*, and not *artubus*; for the *blative Caſe* in this place oes not ſignifie the *Matter*, t the *Inſtrument*, as appears what I cited from *Virgil* nd *Claudian*, and from *Perus* Sat. 3, 24; where it is ne thing to ſay *fingitur linuâ*, that is, by *Licking* and *moothing*, and another to ſay, *ngitur linguam*, which ſignies *Oratory* and *the Art of peaking*. Thus I underſtand ery well, what is meant by *ngitur artus*, but *OEdipus* imſelf can never tell, what *ingitur artubus* means, taking *rtubus* Inſtrumentally. Perhaps then we had beſt read *rangitur artubus*, according to ne Copy of *Torrentius*, another of *Pulmannus*, and ſome f *Lambin*'s. This is the only Lection that the great *Heinſius* upon *Claudian*, Europ. 1, 262. will ſtand to and ſupport; where he admires he Elegancy of the Word, when other Criticks could not comprehend it. *Frangitur artibus* is like *fracti greſſus* in *Petronius*, or *fracta membra* in *Prudentius*; to which you may add *fracti motûs* from *Cicero* de finibus 5, 12, *fracta membra* from *Sidonius* Epiſt. 9, 13, and many other *Phraſes* to the ſame purpoſe. But then this very *Lection* is troubled with the ſame Diſtemper as the former; for it ſhould be *frangitur artus*, and not *artubus*, as at Serm. 1, 1. *fractus membra labore*, ſince the *Ablative Caſe* ſignifies the Inſtrument, as in τὸ *labore*. It remains therefore, that we examine the Pretenſions of *fingitur artibus*, which two of *Cruquius*'s Books, three of *Pulmannus*, ſome of *Lambin*'s, and two of mine do plainly juſtifie. In my Judgment nothing could be ſaid finer, brighter or more elegant,

Motus doceri gaudet Ionicos
Matura virgo, & fingitur artibus.

That is, *Form'd by Art for Dancing, Moving and Practiſing ſuch Airs, as may make her taking to her Gallants.* *Artibus* is a Word uſed by our Author, *Car.* 4, 13, where he is ſpeaking of a Whore,

Felix poſt Cinaram, notaque & artium.
Gratarum facies.

Here the *Scholiaſt* upon the *Blandinian* Copy, as we find in *Peter Nannius*, Miſcel. 3, 17, makes this elegant Remark, *Who Captivates her Lovers with the Motion of her Eyes, Eye-brows and Neck.* See *Ovid* Amor. 2, 10. *Ibid.* 2, 4. *Propertius* 1, 4. *Seneca* Epiſtle 90, where he uſes *Docere*, as our Author does here, *Motus doceri*; and this implies *Art.* *Fingitur artibus* is a good *Phraſe*. See *Gratius* 5, 512. *Servius* ad Virgil, Æneid 8, 534. *Ovid* Rem. Am. 341, *Metam.* 4, 319. *Virgil* Æneid. 6, 81. *Varius apud Macrobium Saturn.* 6,

6, 21. where for *ore* you ought certainly to read *orbe*, becauſe he is there ſpeaking of a Horſe, which ſome Jockey was about to manage and teach his Paces.

(*d*) *Jam nunc & inceſtos.*] This is wrong, as to the *Pointing*, in moſt of the *Editions*,

——*Fingitur artibus*
Jam nunc; & inceſtos amores
De tenero meditatur ungui.

It ought to be, *Jam nunc de tenero ungui.* See our *Author*, Epiſt. 2, 1. v. 137, where *Jam nunc* is uſed in the very ſame manner. But when Authors ſpeak of the time paſt, as *Horace* does here, they moſt commonly ſay, *jam tunc.* See *Cicero* Epiſ. Fam. 3, 12. *Virgil* Georg. 4, 137. *Æn.* 7, 737. But here all the *Manuſcripts* cry out againſt us.

(*e*) *Cui donet impermiſſa.*] My *Galean* Copy, and one belonging to *Pulmannus*, ſay, *Intermiſſa.* Another of *Pulmannus*, and one of *Achilles Statius* ſay *improviſa.* But the received *Lection* in the old *Editions* and moſt of the *Copies* is beſt *impermiſſa gaudia*, though I do not remember that any of the Ancients ever uſed this Word before *Impermiſſa*, that is, *inconceſſa, interdicta, forbidden, diſallowed.* See *Virgil* Æn. 1. 3[illegible] 651. *Ovid* Met. 10. 154. *Id.* 9, 637. *Amor.* 3, 4. *Horace* Serm. 3, 4. *Ovid.* Met. 10 336.

(*f*) *Hannibalemque dirum.*] Some of *Torrentius* and *Pulmannus*'s Books, and among mine the *Worceſter* Copy ſay *durum*; and thus we find it in the *Loſcherian* Edition. See *Car.* 2, 12. *Nec durum Hannibalem*; where after the very ſame manner ſome of the Books, and moſt of the *Editions* write *dirum.* As for us, we adjudge, that *durum* ſhould ſtand in the other place, which we have already in ſome meaſure made good, according to the conſent of the Parchments, and that *dirum* ſhould ſtand here, juſt as we find it in moſt of the *Copies.* *Quintilian* quoting this very place, *Inſtitut.* 8, 2. reads *Hannibalemque dirum.*

NOTES *upon* NOTES. ODE 6.

NAM *ablativus hic caſus non poteſt* materiem *notare, ſed* inſturmentum.] The Dr. always ſhines in a *Venerial* Caſe. *Horace* was here ſpeaking of a young Lady's *Legs*; which in a Comment upon the place he aſſures us, *are not to be taken* Materially, *but* Inſtrumentally.

Sed cum de præterito tempore, loquuntur.] Our *Commentator* is poſitive, that *Horace* ſpeaks here of the Time *paſt*; of which the Reader is deſired to judge by the Tenſes. *Gaudet* doceri. *Fingitur* artibus. *Meditatur* amores. *Quærit* adulteros. *Surgit* coram. This will be enough to convince him, that every one who quotes *Priſcian*, is not preſently a *Grammarian.*

The End of the Twelfth Part.